But there is too a higher mental and spiritual basis for the philosophy of world-negation and here we are on more solid ground: for it can be contended that the world is in its very nature an illusion and no reasoning from the features and-circumstances of an Illusion could justify it or raise it into a Reality,—there is only one Reality, the-transcendent, the supracosmic: no divine fulfil-ment, even if our life were to grow into the life of gods, could nullify or cancel the original unreality which is its fundamental character; for that fulfil-ment would be only the bright side of an Illusion.

Or even if not absolutely an illusion, it would be-a reality of an inferior order and must come to an end by the soul's recognition that the Brahman alone is true, that there is nothing but the transcendent and immutable Absolute. If this is the one Truth,. then all ground is cut away from under our feet; the divine Manifestation, the victory of the soul in Matter, its mastery over existence, the divine life in Nature would itself be a falsehood or at least some-thing not altogether real imposed for a time on the sole true Reality. But here all turns on the mind's conception or the mental being's experience of

Reality and how far that conception is valid or how far that experience is imperative,—even if it is a spiritual experience, how far it is absolutely conclusive, solely imperative.

The cosmic Illusion is sometimes envisaged—though that is not the accepted position—as something that has the character of an unreal subjective-